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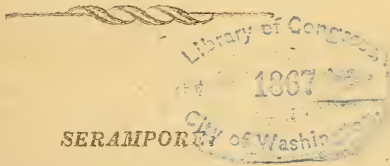
PROGRESS OF THE TRANSLATIONS

OF THE

Sacred Scriptures,

In the year 1815.

ADDRESSED TO THE SOCIETY.



PRINTED AT THE MISSION PRESS.

1816.
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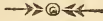
MEMOIR

RELATIVE

TO THE PROGRESS OF THE TRANSLATIONS OF THE

Sacred Scriptures,

In the year 1815. Addressed to the Society.



VERY DEAR BRETHREN,

Both the season of the year, and the present state of our Funds, now call on us to lay before you the state of the Translations in which we are engaged. In doing this, however, it does not seem necessary this year to particularize every translation in our hands: in some of them there can, of course, have been but little progress made, as they are chiefly in a state of preparation; while in others, which have been longer in hand, the progress made in printing has been more rapid.

It is now ten years since we matured the plan of giving the Scriptures in the various languages of India, taken in its widest sense, as embracing China and the countries which lie between that country and Bengal. In this, our object was, not to act on the plan of excluding others, but to secure, to the utmost of our power, the accomplishment of the work. At that time, indeed, there was not an individual within the verge of our knowledge, who had engaged in the work; and that others have since been excited to engage in the same undertaking, we account clear gain to the cause. At the end of ten years, it may not be improper to pause, and take a review of what has been actually accomplished, as it may afford matter for gratitude, and ground for encouragement relative to what remains. What has been done will appear from the present state of the different versions as they stand at press.

In the course of the past year, the Pentateuch has been printed off in the *Orissa* language. This fully completes that version of the Scriptures, and thus the whole of the sacred Oracles are now published in *two* of the languages of India, (the *Bengalee* and the *Orissa*).

In the *Sungskrit* the Historical books have been completed at press. In this ancient language, therefore, the parent of nearly all the rest, three of the five parts into which we divide the Scriptures, are both translated and published, the New Testament, the Pentateuch, and the Historical books. Two remain, the Hagiographa, which is now put to press, and the Prophetic books, the translation of which is nearly finished.

In the *Hindee* language, the Historical books are printed off: three fifths of the whole Scriptures are therefore published in this language. The Hagiographa is also put to press, and the Prophetic books, translated. It was mentioned in the last memoir, that the second edition of the New Testament in this language was nearly finished: it is now in circulation.

In the *Mahratta* language, the Historical books are nearly printed off: the Pentateuch and the New Testament have been long in circulation. These five are the languages in which the Old Testament is most considerably advanced at press. After these, ranks the *Shikh*, in which the New Testament is printed off, and the Pentateuch printed nearly to the end of Exodus.

In the *Chinese*, the Pentateuch is put to press; but various circumstances have concurred to retard the printing. The method of printing with moveable types, being entirely new in that language, much time is necessarily requisite to bring it to a due degree of perfection. The present type in which we are printing, is the fourth in size which we have cut, each of which has sustained a gradual reduction. This last, in which we are printing both the Pentateuch and the Epistles, is so far reduced, that, while a beautiful legibility is preserved, the whole of the Old Testament will be comprized in little more than the size of an English Octavo Bible, and the New Testament will be brought into nearly the same number of pages as an English New Testament. The importance of this in saving paper, and in rendering the Scriptures portable, appeared such as to induce us to risk the delay which would be unavoidably occasioned from every character being cut anew both for the New and Old Testament. Another circumstance however has added to the delay: while preparing these types, we put to press an Elementary work in Chinese, under the name of "Clavis Sinica," which when once begun, it was requisite to finish. This work, together with the text and a translation of the *Ta-hyoh*, a small Chinese work added by way of appendix, forms a volume of more than six hundred 4to pages. Before it was fully completed, however, we were requested to print brother Morrison's Grammar; and this work it appeared desirable to finish also with as little delay as possible. The unavoidable employment of our Chinese types and workmen in printing these elementary works, which together exceed nine hundred pages, has of course much retarded the printing of the Scriptures; but as the last of these works will be finished by the end of August, we hope in future to proceed in printing the Scriptures with little or no interruption. This preparatory work, however, if it has retarded the mere printing of the Scriptures, has not been without its advantages in improving the translation of them. In this department much progress has been made; in addition to the New Testament, the translation of the Old is advanced nearly to the end of the prophet Ezekiel.

In the *Telinga* language the New Testament is more than half through the press. In the *Bruja* also the New Testament is printed nearly to the end of the epistle to the Romans.—Three of the four Gospels are finished in the Pushtoo or Affghan language, the Bulochee, and the Assamese. Those in which St. Matthew is either finished, or nearly so, are the Kurnata,

the Kunkuna, the Mooltanee, the Sindhee, the Kashmeer, the Bikaneer, the Nepal, the Ooduy pore, the Marawar, the Juypore, the Khasee, and the Burman languages.

From this sketch, the present state of the translations may easily be seen. It will appear, that the whole of the Scriptures have been published in *two* of the languages of India; the New Testament, the Pentateuch, and the Historical books, in *four*; the New Testament, and the Pentateuch, in *five*; the New Testament alone in *six*; four of the Gospels in *eight*; and three of them in *twelve* of the languages of India; while in *twelve* others, types are prepared, and the Gospel of St. Matthew in the press.

Having thus given a brief view of the present state of the various versions, relative to both translating and printing, we now wish to lay before the public a few ideas respecting the various languages spoken in India, of which the present advanced state of the work has put us in possession, but with which we were not fully acquainted at the beginning of the work.

To those who examine, with a critical eye, the languages of India already enumerated, it will appear, that they form two classes; those which owe their origin wholly to the Sungskrit, and those which have a certain affinity with the Chinese in its colloquial medium, the only way indeed wherein any language can be connected with the Chinese, as its written medium stands distinct from every alphabetic language, its characters being formed on a totally different principle. The monosyllabic system, however, with its tones, and the peculiar pronunciation of the Chinese colloquial medium known from its deficiency in certain sounds, have evidently so affected certain languages spoken near China, as to alter the sound of many letters of the alphabet, and to give the languages themselves, a cast of so peculiar a nature, as cannot be accounted for without a reference to the Chinese system. Such is the case in various degrees with the Siamese, the Burman, the Khasee, and the Tibet languages. That the Chinese language had either originated or greatly affected the languages in the vicinity of China, was more than suspected by us many years ago, as well as that a knowledge of Chinese would throw much light on these languages; which, added to its own intrinsic value, induced us to determine on commencing the study of this language as early as thirteen years ago.

But it is to those languages which owe their origin to the Sungskrit, a class by far the most numerous, that we would now call the attention of the public. To give the Scriptures in these, after the acquisition of the Parent language, and one or two of the chief cognate branches, appeared, from the beginning, a work by no means involving insuperable difficulties; and our opinion relative to the importance of the object, and the certainty with which it can be accomplished, is now by no means altered. But in our prosecution of it, we have found, that our ideas relative to the number of languages which spring from the Sungskrit were far from being accurate. The fact is, that in this point of view, India is to this

day almost an unexplored country. That eight or nine branches had sprung from that grand philological root, the Sungskrit, we well knew. But we imagined that the Tumul, the Kurnata, the Telinga, the Guzrattee, the Orissa, the Bengalee, the Mahratta, the Punjabee, and the Hindoostanee, comprized nearly all the collateral branches springing from the Sungskrit language; and that all the rest were varieties of the Hindee, and some of them indeed little better than jargons scarcely capable of conveying ideas.

But although we entered on our work with these ideas, we were ultimately constrained to relinquish them. First, one language was found to differ widely from the Hindee in point of termination, then another, and in so great a degree, that the idea of their being dialects of the Hindee seemed scarcely tenable. Yet while they were found to possess terminations for the nouns and verbs distinct from the Hindee, they were found as complete as the Hindee itself; and we at length perceived, that we might with as much propriety term them dialects of the Mahratta, or the Bengalee language, as of the Hindee. In fact, we have ascertained, that there are more than twenty languages, composed, it is true, of nearly the same words, and all equally related to the common parent, the Sungskrit, but each possessing a distinct set of terminations, and therefore having equal claims to the title of distinct cognate languages. Among these, we number the Juypore, the Bruj, the Ooduyapore, the Bikaneer, the Mooltanee, the Marawar, the Magudha, or South Bahar, the Sindh, the Mythil, the Wnch, the Kutch, the Harutee, the Kosbula, &c. languages, the very names of which have scarcely reached Europe, but which have been recognized as distinct languages, by the natives of India, almost from time immemorial.

That these languages, though differing from each other only in their terminations, and a few of the words they contain, can scarcely be termed dialects, will appear, if we reflect, that there is in India no general language current of which they can be supposed to be dialects. The Sungskrit, the parent of them all, is at present the current language of no country, though spoken by the learned nearly throughout India. Its grammatical apparatus too, the most copious and complex perhaps on earth, is totally unlike that of any of its various branches. To term them dialects of the Hindee is preposterous, when some of them, in their terminations, approach nearer the Bengalee than the Hindee, while others approximate more nearly to the Mahratta. The fact is, indeed, that the latest and most exact researches have shewn, that the Hindee has no country which it can exclusively claim as its own. Being the language of the Musulman courts and camps, it is spoken in those cities and towns which have been formerly, or are now, the seat of Musulman princes; and in general by those Musulmans who attend on the persons of European gentlemen in almost every part of India. Hence, it is the language of which most Europeans get an idea before any other, and which indeed in many instances terminates their philological researches. These circumstances have led to the supposition, that it is the language of the greater part of Hindoostan; while the fact is, that it is not always un-

derstood among the common people at the distance of only twenty miles from the great towns in which it is spoken. These speak their own vernacular language, in Bengal the Bengalee, and in other countries that which is appropriately the language of the country, which may account for a circumstance well known to those gentlemen who fill the judicial department, namely that the publishing of the Honourable Company's Regulations in Hindoostanee has been often objected to, on the ground that in that language they would be unintelligible to the bulk of the people in the various provinces of Hindoostan. Had this idea been followed up, it might have led to the knowledge of the fact, that each of these various provinces has a language of its own, most of them nearly alike in the bulk of the words, but differing so widely in the grammatical terminations, as, when spoken, to be scarcely intelligible to their next neighbours.

We now proceed to particularize the various languages which are spoken in Hindoostan, including those in which, at the date of this memoir, we had not commenced a translation, as well as those wherein a translation was then begun. In examining these languages, it will assist the reader if we give as a specimen the Lord's Prayer in each of them, not indeed in the Indian characters, but spelt in one uniform method in English letters. In these specimens, two things will deserve notice, the various Words including the pronouns, which constitute the *identity* pervading these languages; and the Terminations, which form the *specific difference* between them. The pronouns in almost all these languages are radically the same; if we therefore select the Words which occur in the specimen of the Lord's Prayer in the Bengalee and Hindee languages, exclusive of the pronouns, and trace them in the other specimens, it will enable us to see how far these languages really agree, after which, any one who compares the specimens with each other, as diversified by their peculiar terminations, will be able to judge how far they form distinct languages.

As the Bengalee is a leading language among those collateral branches which contain the greatest portion of Sungskrit, and the Hindee a leading language among those which admit a certain mixture of Persian words, it will greatly assist us in forming our judgment of the rest, if we carefully examine the Lord's prayer in these two languages first. In examining these, we find, that, independently of the pronouns, they contain the following words :

B

1	{ He <i>l.</i>	O.	17	{ Bhukshya, <i>Khorak,</i>	food.
2	Swurga,	heaven.	18	Deo,	give
3	{ Stha, <i>Kuhnewale</i>	abiding.	19	{ Ebung, <i>O</i>	and
4	{ Pita, <i>Bay,</i>	Father.	20	{ <i>Our,</i> Rindhar,	debtor.
5	Nam,	name.	21	{ <i>Kurujdhar,</i> Maf kur,	forgive.
6	Pubitra,	hallowed.	22	Rin,	debt.
7	{ Manyahook, <i>Howe,</i>	be regarded.	23	Pureeksha,	temptation, trial.
8	Rajya,	kingdom.	24	Luoayio.	lead.
9	{ Agmon hook, <i>Awe,</i>	coming be.	25	{ Na, <i>Mut,</i>	not.
10	{ Jemun, <i>Jissa,</i>	as.	26	{ Kintoo, <i>Lekin,</i>	but. [tural
11	{ Temun, <i>Sei muta,</i>	so.	27	{ <i>Apud,</i> <i>Boorae,</i>	evil moral and na- evil.
12	{ <i>Tissa,</i> Prithibee,	the earth	28	{ <i>Chhorawo,</i> Keuuna,	deliver.
13	{ <i>Dooniya,</i> Ista kriya,	will	29	{ <i>Kyounki,</i> Suda-surbukshune,	for.
14	{ <i>Khatirkwa,</i> Kura jaook,	be done.	30	{ <i>Humesha,</i> bhukti,	always.
15	{ Udyah, <i>Aj,</i>	to day.	31	{ <i>Purakrum,</i> Gourub,	power.
16	{ Nitya, <i>Jeene-layak,</i>	constant. proper for life.	32	{ <i>Mahutum,</i>	glory.

In this list of words, where two are given to denote the same thing, the first word is that which occurs in the Bengalee specimen, and the other, that in Italics, the word occurring in the Hindee specimen: where only one is given, it is radically the same in both.

The words in the Hindee specimen amount to thirty-two; but those in the Bengalee specimen are thirty-four, as two phrases are admitted to express the adverb "so," *temun* and *sei muta*; and two words, *ebung* and *O* to express the conjunction "and." Of the words in the Bengalee specimen, all are Sungskrit with the exception of *maf*, forgive, which is a Persian word, but so common in Bengalee, that it would be nearly as fastidious to reject it on that account, as it would be in an English writer to exclude the word *character* because it is pure Greek. Of the thirty-two words in the Hindee specimen, about six are of Persian, or, more properly, of Arabic origin. The rest are either radically the same with the corresponding Bengalee terms, as *jissa*, *tissa*, &c. or they are Sungskrit words which have obtained a greater degree of currency in Hindee, than the corresponding Sungskrit words found in the Bengalee specimen. This will be found to be the case in others of these cognate languages.

Having thus given the words in the two leading languages, we proceed to examine the others, beginning from Kashmeer, the most northern province in Hindoostan, and taking the Western side along the Indus; then adverting to those spoken in the Middle provinces, from the Punjab to Bengal; afterwards noticing the languages on the Eastern side of India, and finally, those spoken in the Decan (*Dakshina*) or the South of India.

3. We begin with that of the *Kashmeer*. In the specimen of the Lord's prayer given in this language, the reader will find at least twenty-five of the thirty-two words given, radically the same with those occurring in the Bengalee and Hindee specimens; he will however find some of them considerably altered. Thus *ruhnewale*, he remaining, is changed to *roo-jnwali*; *awe*, come, to *yive*; *rin*, debt, to *roon*, &c. But beside these twenty-five words, several Sungskrit words occur which are common in Bengalee, though not admitted into the Lord's prayer, as, of two or three synonymous expressions, one alone could be chosen. Such are *tro-wiw*, save, in Bengalee *tarao*; *pureechhay*, trial, temptation; *muhima*, greatness. The verb "*huo*, he," is here metamorphosed into *chho*.

4. The next, proceeding eastward, is the *Dogura*, which is spoken in a mountainous country reaching from Kashmeer to Almora on the north-west, and ending a little distance west of Hurdwar. Of the thirty-two words in the specimen, *twenty-five* are radically the same, and used in precisely the same meaning. The vocative particle *He* is however changed to *E*, and *bap*, is changed for *bub*. Several others of the words also are Sungskrit, as *busne*, dwell, Bengalee, *busun*, to sit; *jugut*, the world, in Bengalee the same; and *pookha*, temptation, probably the same with the Bengalee *pureeksha*.

5. The next, as we proceed westward, is the *Wuch* (the *Ooch* of Arrowsmith,) which country lies on the eastern bank of the Indus, and extends from the Punjab to Auch. Of the thirty-two words in the specimen, *twenty-six* are radically those found in the Bengalee and Hindee specimens; but *pita* is changed to *poo*; and *dena* to *dewun*. If the whole specimen, however, be compared with that in its sister language, nearly every word will be found to differ somewhat in sound from the corresponding words therein, so that a Doogarese translation of the scriptures must be nearly unintelligible to a native of the *Wuch* country, and *vice versa*.

6. Still farther west, on the banks of the Indus, we come to the tract of country in which the *Sindhee* language is current; which extends from the *Wuch* country to the shore opposite Naryee. Of the thirty-two roots in the specimen, *twenty-four* agree either with the Bengalee or the Hindee; several changes are made in the words, however, by the peculiar genius of the language; thus *pita*, father, is *pil*; *jemun*, as, is *juhuta*; and *temun*, so, *tuhuta*; *churdeo*, forgive, is *chhudda*; and *boorace*, evil, *buch-hree*.

7. Farther south, but adjoining this country, there is another language spoken, which we term the Southern *Sindhee*, and the terminations of which differ from the *Sindhee* just mentioned, in almost every instance. Of the words in the Bengalee and Hindee specimens, *twenty-four* may be traced in this as radically the same; but here *bap*, father, becomes *bhabba*; *jemun*, as, *jeena*; and *temun*, so, *teena*, &c. Beside these *twenty-four* words, however, several Sungskrit words occur which are common in Bengalee; thus *bihun*, residing, is the same with *busun*; *moonda*, evil, in Bengalee is *munda*; and *prutapoo*, energy, power, is the Bengalee *prutap*.

8. The *Kutch*. Proceeding south-west, we come to the *Kutch* country, by Arrowsmith written "*Cutch*." In the *Kutch* we can trace twenty-four words of those in the Bengalee and Hindee systems. *Pita*, however, here becomes *pi*; *jemun*, *jedo*; and *temun*, *tedo*. *Khadya*, is the Bengalee *khadya*, food, things which can be eaten. Compared with either the western or southern Sindh, or with the Wuch, the difference, as heard in conversation, will be found considerable.

9. Proceeding southward, we come to the peninsula of *Goojurat*, which joins itself to the coast of *Kutch*. In the specimen of this language, no less than twenty-eight of the words can be traced which are found in the Bengalee and Hindee specimens. *Jemun*, however, is changed to *jeta*, and *temun* to *teta*; while *boorae*, evil, is metamorphosed into *bhoondae*. The specimen, taken in the aggregate, differs much from any of the foregoing.

10. The *Kunkuna*. Where the *Goojurattee* ends, the *Kunkuna* language begins, which is spoken at *Bombay*, and thence up the coast as far as *Goa*. The Lord's prayer exhibits twenty-five of the words occurring in the Bengalee and Hindee specimens; but, beside these, there are several *Sungskrit* words which assume nearly the same form as they have in Bengalee. Thus *bhooyi*, the earth, is common in the latter language; *kelle*, done, is from *kri*, to do; *khawche*, food, from *khao*, eat; and *keerti*, renown, glory, is the same in Bengalee.

These eight languages will be found to extend in succession, from the north of India to the south-west extremity, where the *Tamul* begins. We now return to the North, and beginning with the *Punjabee*, trace those languages which are spoken in the middle provinces, extending in a south-east direction from the *Punjab* to *Bengal*.

11. The *Punjabee*. The first of these is the *Punjabee*, or the language of the *Shikhs*, of which we have published a concise grammar. This language extends through the *Punjab*, or the country of the five rivers.* The country is bounded by the *Indus* on the west, while on the east it reaches to *Loodiana* or *Sirhend*. In the specimen given of this language, the reader will find thirty of the words occurring in the Bengalee and Hindee specimens; but instead of *jemun*, as, he will find *jispurkar*, which is formed from the Hindee *jis*, what, and the Bengalee *prukar*, manner.

12. The *Bikaneer*. Proceeding southward, we come to the *Bikaneer* language, which on the west extends to the territory in which the *Wuch* is spoken. In the Lord's prayer, as given in this language, the reader may identify twenty-nine of the words found in the Hindee and Bengalee. He will also find *sunsar* for the world, or the earth; and *bul* for strength, both which are *Sungskrit* words, occurring in the same sense in Bengalee.

13. The *Marawar*. South-west of the *Bikaneer* country lies that wherein the *Marawar* language is spoken. The Lord's prayer in this language exhibits twenty-eight of the thirty-two words particularized in the

* From *punj*, five, and *ab*, water.

Bengalee and Hindee specimens. *Mophik*, manner, and *jor*, power, are also words well known in Bengalee and Hindee.

14. The *Juya-poorā* territory begins where the *Marawar* ends. In the Lord's prayer, as given in this language, the reader may trace *twenty-nine* of the words found in the Bengalee and Hindee specimens. *Banchā*, will, and *pruja*, the inhabitants of the earth, are also common in Bengalee.

15. The *Ooduya-poorā*. South of the *Marawar* territory lies that in which the *Ooduyyore* language is spoken. The Lord's prayer in this language contains *twenty-eight* of the roots found either in the Hindee or the Bengalee specimens. It also contains a few words common in Bengalee; among which are, *karjo*, for debt. *Khamuna*, for will, desire, is a corruption of the Persian *khatirikhwa*; and *lenadhar*, for debtor, giver, is probably the Bengalee word *denadhar*.

16. The *Harutee*. East of *Ooduyyore*, the *Harutee* language is spoken; which though current in a territory so near the *Ooduyyore* and the *Bruj*, differs greatly from them both. In the specimen of the Lord's prayer in this language, the reader may easily identify *twenty-two* of the words mentioned in the Bengalee and Hindee specimens; and of the other words several may be traced to similar words in Bengalee: *oojul*, here used for hallowed, in Bengalee means bright, illustrious; *jumee*, the earth, is a Persian word common in Bengal; *pekshya*, bread or food, is *bhuksya* in Bengalee; *denan*, debt, is the Bengalee *dena*; and *jus*, glory, is the same in Bengalee. *Bugus*, gratuitously forgive, is from the Persian *buksheedun*, to give, whence *bukshees*, common in both Bengalee and Hindee.

17. The *Maluwa*. South of *Ooduyyore* lies *Maluwa*, the *Malva* of *Arrowsmith*. The capital of this province is the city of *Oojjein*, renowned in Indian history as the royal seat of *Vikrumaditya*, *Bhoja*, and other sovereigns of note. It was formerly a principal seat of Hindoo literature and philosophy. In the Lord's prayer, as given in this language, the reader will be able to trace about *twenty* of the words occurring in the Bengalee and Hindee specimens; but many of the rest are *Sungskrit* words frequently occurring in Bengalee, as *sutyulok*, heaven; *soodha*, holy, pure; *pran-rukhwā*, from *pranrukha*, perservation of life; *bhayka*, from *bhay*, expense; *jugut*, the world; *apurunchi*, and; *dhurma-roop prubha*, splendor, glory, &c.

18. The *Bruj*. Around *Agra* is spoken the *Bruj* language, which extends quite to the *Vindya* mountains. Of the words in the Lord's prayer, the reader will find *twenty-eight* correspond with those occurring either in the Bengalee or Hindee specimens, and two or three *Sungskrit* words of frequent recurrence in Bengalee, though not used in the Lord's prayer: such are *bhojun*, for bread or food; *khemā-kuro*, in the sense of forbear or forgive. *Dhurtee*, for the earth, is a word well known in Hindee.

19. *Bundelkhund*, or *Brahmunda-khunda*, lies due west of *Allahabad*, and occupies the banks of the *Jumna* from *Mow* to *Kulpee*. This lan-

guage meets the Malwa language on the west, the Bruj on the north, and the Mahratta on the south. The specimen of the Lord's prayer given, contains twenty-five of the words found in the Bengalee and Hindee specimens. *Pooni*, and; *yog*, worthy; and *sunsar*, the world, are also found therein.

20. The *Mahratta*. Notwithstanding so great part of the sacred oracles is already published in this language, it may not be improper to add a specimen of the Mahratta here, as it begins where the Bundeelkhund and Malwa end. In this specimen of the Lord's prayer the reader may trace *twenty-nine* of the words in the Bengalee and Hindee, and there are several of the remaining words which are used in Bengalee, such as *kshema*, forgive, just mentioned; *poruntoo*, but, &c.

21. The *Magudha*. The Magudha is the language of South Bahar: it begins where the Mahratta language ends, and extends nearly to the banks of the Ganges. In the Lord's prayer given in this language, the reader may identify *twenty-four* of the words found in the Bengalee and Hindee specimens. Several of the others also are Sungskrit words frequently recurring in Bengalee: thus *sunsar*, the earth, the world, is the same in Bengalee; *khawawa*, food, is the substantive of the verb *khawan*, cause to eat; and *pruhootia*, power, is evidently an abstract noun from *pruhoo*, Lord.

These eleven languages occupy the middle provinces of India, which extend from Kashmeer to Bengal. We now come to those on the north-east side of India, among which, one of the first is,

22. The *North Koshala*. This language is spoken in the country to the north east of Oude, or *Uyodhya*, the country famous among the Hindoos for having given birth to *Koushulya*, the mother of Rama. In the specimen given of this language, the reader may trace *twenty-seven* of the words found in the Bengalee and Hindee specimens; and nearly all the remaining words are pure Sungskrit; such are *ichcha-poorbuk*, for will; *sunsar*, the world, already mentioned; *yogyia*, worthy, proper; *ahar*, food; *udhurm*, evil, unholiness, with some others.

23. The *Mithilee*. Proceeding south-east, we come to the province of Mithilee or Tirhoot, which is also esteemed classic ground among the Hindoos, because deemed the birth place of *Seeta*, *Junuka* her father being reputed the king of this country. On the south it abuts on the most northern provinces of Bengal, and northward it extends to the kingdom of Nepal. In the specimen given of this language, the reader may trace *twenty* of the radical words given in the Bengalee and Hindee specimens; but among the rest there are several which have been already mentioned as Sungskrit words common in Bengal; as *sunsar*, the world; *yogyia*, proper; *khaek*, food, from *khao*, eat; *mudya*, in; *puruntoo*, but, &c.

24. The *Nepal*. Turning to the north-east, we come to the kingdom of Nepal, the language of which, termed by the natives the Kash-pooria language, is evidently a branch from the same parent stock as those already mentioned. In the Lord's prayer the reader will find no less than *twenty-nine* of the words which occur in the Bengalee and Hindee

specimens. *Bap*, father, he will however find metamorphosed into *baboo*: and for the earth he will find the word *log*, people, which occurs both in Sungskrit and Bengalee in nearly the same sense: thus *teen lok*, means the three worlds, heaven, earth, and Patal.

25. The *Assamese*. Still farther east lies the kingdom of Assam. In the specimen exhibited of this language may be traced *twenty-nine* of the words found in the Bengalee and Hindee specimens: *khabur*, food, also, is derived from *khaos*, eat. While it assimilates more with the Bengalee language, however, than most of those already mentioned, its terminations still render it a different language.

Having thus taken a view of the languages on the West, in the Middle, and on the East side of India, it may now be proper to add specimens also of those in the Decan (*Dukshina*), or the countries to the South of Bengal, in which we are engaged; which are three.

26. The *Orissa* or *Oot-kul*. This language is almost identically the same with the Bengalee, while it still possesses different terminations, and even a different character. In the specimen of the Lord's prayer given, the reader will be able to trace *thirty-one* of the words which occur in the Bengalee specimen; he will also find *kshema* used in the sense of "forgive." But notwithstanding the close affinity which it has to the Bengalee, its peculiar terminations cause the whole specimen to differ much in sound from that given in the latter language.

27. The *Telinga*. Bordering on Orissa we come to the *Telinga* language. In the specimen of the Lord's prayer given in this and the Kurnata language, the reader can easily trace the link of connexion subsisting between nearly all these descended from the Sungskrit. In the Lord's prayer, as given in this language, he may trace at least *fifteen* of the words specified in the Bengalee specimen; he will however find the Sungskrit *cheyya*, done, used instead of *kura*. *Bhoomi*, the earth, is another Sungskrit word common in Bengalee.

28. The *Kurnata*. This language commences where the Telinga ends, and meets the Mahratta on one side, and the Goojuratee on the other. In this specimen can be traced no less than *sixteen* of the words which appear in that given in Bengalee, though so much disguised by the difference of termination; *prukash*, appear, is also precisely the same in Bengalee. For *kuro*, do, the reader will find *mora*.

We have now traced twenty-eight languages derived from the Sungskrit; and if to these we add the Tamul and the Malayalim, we shall find thirty collateral branches springing from one philological root, the whole of which, with the exception of the Telinga and the Kurnata, and one or two others, will be found to have nearly nine tenths of the words in common with each other, most of them the same pronouns, and all of them the same mode of construction.

It may, however, be proper to add, that while the languages of the South peninsula derive at least one half of the words they contain, immediately from the Sungskrit, they are supposed to derive a great part if not the whole of the remainder from another source, which certain of

our learned friends at Madras suppose to be the language often termed the High Tamul.

We might here close the investigation of these languages; but it has occurred to us since we began the examination, that it would not be improper to add specimens of the Lord's Prayer in the languages to the West and the East of India, in which we are engaged, as these will clearly mark where the Sungskrit family ends. Thus the *Pushtoo*, or *Affghan* language, on the west, has evidently too small a proportion of Sungskrit words to render a comparison between the two specimens at all practicable, and the *Bulochee* specimen is scarcely less remote from the Sungskrit; while the *Khassee* language, to the east of Bengal, seems quite as far removed from the Sungskrit, as the *Pushtoo* on the west; and the Burman language still decreases in point of affinity to that ancient philological parent. But this will be seen more clearly from an examination of the specimens in each of these languages.

29. The *Pushtoo* or *Affghan*. This language, as has been stated in a former memoir, is spoken beyond the Indus, by a people respecting whom, perhaps, a greater probability appears on the side of their being descended from the ten tribes of Israel, than can be urged relative to any other nation. O when shall they begin to "return, going and weeping"---when shall they begin "to seek the Lord their God!"* In the Lord's prayer, as given in this language, although nearly half the words are familiar to us through their being current in Bengalee and Hindee, yet scarcely four of them can be traced to the Sungskrit language. It is therefore evident that here the languages derived from the Sungskrit end on the western side of India, which idea will be confirmed by our recurring to,

30. The *Bulochee*. This language is spoken on the western banks of the Indus, the *Bulochee* nation extending westward to Persia. The specimen of the Lord's prayer given in this language, contains scarcely more Sungskrit words than that in the *Pushtoo*; the words therein which are familiar in Bengalee and Hindee, about one half, become thus through the medium of the Persian, from which this language borrows so largely. To look for any language beyond this westward, as derived from the Sungskrit, were a fruitless research. We now turn to the east side of India.

31. The *Khassee*. This language is spoken by a small nation to the east of Silhet, who inhabit the mountains extending from Silhet nearly to the borders of China. In this specimen three or four Sungskrit words may be traced, but so disguised by the monosyllables prefixed or added to them, that they are not easily recognized; while the pronouns *gna*, I, *fee*, thou, *kee*, they; and the frequent recurrence of the syllables *ming*, *eng*, *ung*, &c. plainly indicate its distant affinity with the Chinese monosyllabic system, however widely it differs from it in its present state.

32. The *Burman* language. This language has borrowed the Sungskrit alphabet, in which it is now constantly written. But notwithstanding this, scarcely three Sungskrit words can be descried in the specimen

* See *Jer.* chap. i. 4, 5.

given. Syllables, however, which accord with those in the Chinese colloquial system, are to be found in abundance; and indeed the language adopts two of the four Chinese tones. We here find the Sungskrit arrested in its progress eastward therefore, and constrained to lend its alphabet—to do little more than clothe and express another system, said, by those who have studied it most closely, to be originally monosyllabic, and which still retains tones completely foreign to the Sungskrit system. The languages which spring from the Sungskrit therefore, evidently form a whole of themselves, and taken together, constitute a philological family, which for number and close resemblance to each other, can scarcely be paralleled.

Both although this variety of languages gives to the work in which we are engaged, a highly formidable appearance, since they almost confuse the mind by their number, the difficulty will be found more apparent than real, particularly when they are taken singly as they occur. With a previous knowledge of the mode of construction, and nine tenths of the words, in any one language, the study of it can scarcely deserve the name of labor. The peculiar terminations being once familiarized, (scarcely a hundred in any one of those languages,) the language is already understood. Nothing remains dark and uncertain to discourage the pursuit; and the gradual acquisition of four or five hundred words, the tenth of as many thousands, the general number of words in these languages, has little in it that requires hard study. It will be evident, therefore, that to a person already acquainted with Sungskrit, Bengalee, and Hindee, the acquisition of ten of these languages will cost scarcely the labor of acquiring one language totally new to him, as it will be merely that of familiarizing himself with less than five thousand words, a labor performed by every one who adds to Latin a knowledge of Greek; a labor certainly far inferior to that of committing to memory five thousand Chinese characters, each describing a different idea by a different combination of strokes, and far, very far less than that involved in the previous acquisition of the Hindee, Bengalee, and Sungskrit languages.

But much as any two of these languages may approximate, the terminations, though in few instances exceeding a hundred, are so often repeated in discourse, that a language formed of the same radical words, will, when spoken, be scarcely intelligible to one of a neighbouring province. This will be evident from an example: the Mahratta specimen of the Lord's Prayer has *twenty-nine* out of its thirty-two words agreeing with the Bengalee; but of the hundred and nineteen syllables which it contains, no less than *fifty-nine* will be found to differ in sound from those in the Bengalee specimen; so that while the languages have nearly the same words in common with each other, in discourse only one half of the sounds convey the same idea, and the other half, (i. e. the terminations) so disguise these, as to render the whole nearly unintelligible. This will not appear strange, when it is considered, that the radical words, and the pronouns, which are nearly alike in all the languages, convey the idea in its unmodified state; but, whether it be that of a thing, a quality, or

an action; and if the former, whether it be singular or plural; if the latter, whether it be affirmed or denied, advised, commanded, or forbidden, must be learnt from the different terminations, which convey the idea to the mind, with the various shades of meaning nicely discriminated. Hence languages unintelligible for want of an acquaintance with the terminations, become plain and clear when these are acquired.

From this it will appear, that while those who speak these cognate languages, varied as they are by their different terminations, are almost unintelligible to each other, a few persons, acquainted with Sungskrit, and the leading cognate languages, familiar with Indian grammar, and the principles on which the permutation of letters is founded, may, with little difficulty, obtain that knowledge of these languages, which to those unacquainted therewith might seem almost unattainable; and by a diligent improvement of native talent and knowledge, if the means for printing are furnished, compress into a few years what might seem otherwise the work of ages, and accelerate the general introduction of Christianity into India, possibly by half a century.

In the method we pursue, however, this labor, if not actually shortened, is at least greatly facilitated. It is a well known fact, that one to whom a language is vernacular, can in general express an idea therein with a degree of perspicuity and neatness, scarcely attainable by a foreigner in a long period of years. Of this we became early sensible from repeated trials in Bengalee. We have long observed, that on communicating an idea to a learned Bengalee, with a wish that he would express it in his own way, he has done it in a manner so clear and expressive, that while we could fully comprehend the force of every word employed, we have found it almost impossible to express it with equal force and freedom ourselves. It therefore occurred to us, that if, to this freedom and force of expression, strict accuracy could be united, a version of the scriptures might, in a very few years, be produced in the various cognate languages of India, superior to what might be expected possibly in half a century from a man's going into each of these countries, sitting down to acquire the language *ab origine*, and then forming the style of a translation himself with the stiffness and baldness for many years inseparable from a man's writing in a foreign language. We therefore first made the trial in one or two of the languages with which we were most familiar, and finding it succeed beyond our expectation, we extended it to others. The process of the work is nearly as follows:

On engaging a pundit in one of these cognate languages, after having examined and ascertained his qualifications, we give him an approved version of the Scriptures in a language with which he is well acquainted, for most of the pundits we employ, while good Sungskrit scholars, are also acquainted with at least one or two of the cognate languages of India beside their own vernacular tongue, and some of them with three or four. Then placing him among two or three other pundits who have been for years employed with us, we direct him to express the ideas he finds there in his own vernacular idiom with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meantime the

grammatical terminations, and the peculiarities of the language, are acquired, possibly by the time he has finished the first gospel. The work of revision is then begun with the pundit. This at first proceeds exceedingly slow, as nothing is suffered to go to press till fully understood and approved, and in some instances the alterations made are so numerous as to leave little of the first copy standing. This revision is however of the highest value, as the discussions which it originates, both lay open the language to us, and the sense of the original to the pundit. As we advance, we proceed with increased ease and pleasure, and seldom go through the fourth gospel, without feeling ourselves on firm ground relative to the faithfulness and accuracy of the version. Thus a first version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first version of the Bengalee New Testament, the product of seven years' severe labor and study. The Old Testament becomes still more easy; and the knowledge and experience acquired in bringing the first edition of the Scriptures through the press, form no contemptible preparation for the revision of a second edition of the New Testament.

The Printing of these versions is highly important, as for want of the means to print them, versions have often lain almost useless, and in some instances may have been lost. In this part of the work we been favored with such assistance, that we have types ready for printing in almost every one of these languages. Some of them have a peculiar character of their own, as the Orissa, the Kashmeer, the Wich, the Goojuratee, &c. In the greater part of them, however, the Deva-nagree is familiar to most of those who can read, and as this alphabet is perfectly complete, while some of the local alphabets are greatly deficient, it seems desirable to extend the Deva-nagree as widely as possible. It would indeed greatly facilitate the progress of knowledge, if it could have that extension given it in India, which the Roman alphabet has obtained in Europe. This we wish if possible to promote; and hence, though we have cast several founts of types in the local characters for the use of those who now read these alone; yet as many prefer the Nagree, it is our design ultimately to publish an edition of most of these in the Nagree character.

That the labor is not lost which is thus employed in giving the Scriptures in a language, though spoken by not more than two millions of people, as is probably the case with some of these, must be obvious to all who are acquainted with the state of things in the British Isles. The value of this has been demonstrated in Wales, where the word of God, being translated into the vernacular language of that small principality, has, age after age, brought forth fruit in the most abundant manner. This, however, it could scarcely have done in the same degree, had the Welsh been left to derive all their knowledge of the scriptures from the English language, although it is the language of their nearest neighbours, and spoken in a certain degree among themselves. The importance of this will further appear, if we, on the other hand, consider the state of things in Ireland, in the vernacular language of which, the Scriptures, if wholly translated and

printed, have never yet been circulated to any extent; and to this very day we find the inhabitants, under a splendid and numerous protestant establishment, which conducts worship in the English language, almost as ignorant of the Scriptures as the Hindoos themselves. The expense and labor which have been so commendably applied within these few years past to the completion of a Gaelic version of the Scriptures, though that language is far less extensive than any of the Indian languages, serve further to shew the value of the object before us.

The importance of thus preparing versions of the Scriptures, in all these languages, if possible, will further appear, if we consider the ease with which the gospel may be introduced by any missionary into one of these provinces when this is once effected. A missionary who may, in some future period, wish to carry the gospel thither, may not possess that turn of mind which would enable him to sit down with delight to so arduous a work as the translation of the Scriptures—he may not possess that knowledge of the originals which such a work requires;—or he may not have a press at hand to print the Scriptures when translated—or funds to meet the expense:—but devoid of all these, with the Scriptures in his hand already translated, he can begin proclaiming the glad tidings of mercy to perishing sinners; yea, the very perusal of the Scriptures, with care and diligence, will be to him both grammar and dictionary, in the acquisition of the language.

Nor when the Scriptures are thus translated, will a *European* missionary be in every instance requisite for the purpose of introducing the gospel into these provinces. A brother born and raised up in India, or even a Hindoo convert, though incapable of translating the Scriptures, may acquire the local character, if different from his own, go among his bordering neighbours, and quickly attain a language so nearly allied to his own. Thus several of our brethren born in Bengal, are now employed in Hindoostan; and not only have brethren Kerr, Thompson, and Peter, natives of Calcutta, carried the gospel into various parts of India; but our brother Krishnoo-das, whose memory is precious among us, took the Oorissa New Testament, went into that country, learned the language, and labored there with brother Peter, till arrested in his career by that sickness which at length conducted him to his Father's house above.

The *Expense* of giving a version in each of these languages is also far from being great. Our experience in the work of translating and printing enables us at this time to judge pretty correctly respecting the expense of one of these versions: and we think, that, in general, now types are prepared, and all things are ready for the work, the expense of pundit's wages for translating the New Testament, and bringing it through the press, and that of printing a thousand copies, including types, paper, &c. will be little more than four thousand rupees, or £ 500; which sum we think will both secure a version in almost any one of these languages, and an edition of a thousand copies; a number sufficient to convey the knowledge of the gospel into any one of these provinces, as well as to secure the translation against the possibility of being lost. A second edition of three or four thousand copies will, of course, come for about a

rupee each copy. Thus then Five Hundred Pounds will almost secure the gospel's being given to any one of the provinces of India; and were any friend either in his life time, or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation till time itself shall be no more. Were we to include the whole of the Scriptures in one of these languages, the expense could be ascertained with equal ease. The Old Testament is to the New as seven to twenty-five, that is, it contains more than thrice, but less than four times the quantity of the New. Two Thousand Pounds therefore, would now defray the expense of translating the *whole* of the Sacred Oracles into almost any one of these cognate languages, and of printing a first edition of a thousand copies.

It is from a view of these circumstances, that we have been induced to improve to the utmost those advantages which we possess for carrying forward the work. It is true, that at the date of this memoir, we had not begun the translation of the Scripture in eight or nine of these languages, as the Southern Sindh; the Kutch, the Marawar, the Malwa, the Magudha, the North-Khoshula, and the Mithilee. But whoever will refer to the Specimens of the Lord's Prayer in these, and reflect on the ease with which they can be added to the rest, will not wonder, if we candidly acknowledge, that should Divine Providence spare our lives, and continue to us the advantages now enjoyed, it is not our intention to stop till every province and district throughout India shall have the word of God in its own vernacular tongue. For granting, that to acquire the remaining tenth of the words in these dialects, may be difficult to persons advanced in years, it will appear evident to those who duly reflect on the subject, that it will be still more difficult for others hereafter, who may be totally new to the work, to acquire, through the medium of the Sungskrit and the chief collateral tongues, an accurate knowledge of the other *nine tenths* of the words in these languages, together with that experience in the work of translation, which can only result from many years' acquaintance therewith. Convinced therefore that, at our time of life, we cannot serve our generation more effectually in any other way, it is our determination, as far as the Lord shall enable us, to devote the remainder of our days to labouring therein ourselves, and to the training of others to the work, who may carry it forward when we are laid in the grave.

It may not be improper to mention the exertions which certain of our brethren are already making for the sake of farther forwarding this work. The labors of brother Chamberlain in the Bruj version have been already mentioned; and though at present removed from the spot on which that language is spoken, he has continued his study of the language, and has in the last few months prepared the greater part of the New Testament for the press.—Brother Robinson at Java has made so great a progress in the Malay spoken at Batavia, that the Literary Society, after examining his version of St. Matthew therein, have requested him to proceed in the work of translation, and, as a token of respect, have elected him a member of their own body.—Brother Chater, at Ceylon, has

put to press a Grammar of the Cingalese language, which is approved and encouraged by those gentlemen there who are most conversant with the language; and he writes, that he hopes ere long to be enabled to render some assistance in the Cingalese translation of the scriptures.—Brother Trowt, now settled at Samarang, is applying with great industry and success to the Javanese language with a view to a translation of the Scriptures; and has it in contemplation to send us a copy of the Javanese alphabet, that we may prepare a fount of types.—Brother Judson too, at Rangoon, is applying with great assiduity to the Burman language, with the view of ultimately assisting in the same good and important work.

Of the state of our Funds, dear brethren, it is proper that we should put you in possession. In addition to the balance we had in hand, at the date of the last memoir, we have received Four Thousand Rupees, the moiety of the sum which the Corresponding Committee had in hand at the end of the year 1814, and which was voted us at their half yearly meeting held in July 1814; for which sum we beg you to offer the Bible Society our most cordial thanks.—We are also indebted to the beneficence of the American Board of Commissioners, for a farther sum of Sicca Rupees 1156, which they have kindly remitted us this year. And a bequest* from America claims our particular notice, as it is the first of the kind with which the Translation Fund has been favoured.

These sums, however, leave only a balance in hand of 1242 Rupees, which sum is far more than absorbed in the versions now in the press. For all the wages of the Pundits, therefore, and the expense of the versions, we have to borrow money as we are able, till we receive new supplies from you, and the supporters of the work in Britain and America; which sum, if it be that required for the whole year, will amount to nearly Four Thousand Pounds; for the wages of the Pundits which we, relying on the liberality of the public, have engaged, in the different languages, amount to 1200 Rupees monthly, or £ 1800 annually; and the printing of the different versions will amount to full two thousand pounds more.

March 21, 1816.

W. CAREY,
J. MARSHMAN,
W. WARD.

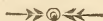
* This is a bequest by Miss Rebecca Cox of which Robert Ralstone, Esq. and other Executors have kindly and generously remitted to us before it was legally due, from the interest they take in the work it is intended to forward.

STATE OF THE FUND FOR TRANSLATIONS, JUNE 30, 1815.

RECEIPTS.		DISBURSMENTS.	
<i>Rs.</i>	<i>as. p.</i>	<i>Rs.</i>	<i>as. p.</i>
£	s. d.	£	s. d.
Balance on the 30th of June, 1814, - - -	11,363 1 0	Wages of learned natives in the various languages, - - -	11,950 8 5
Recd. from the Corresponding Committee of the Bible Society, -	4000 0 0	Printing an edition of the Orissa Pentateuch, 1000 copies, - - -	2000 0 0
brother Carey towards the Gujootaitee, 120 0 0	15 0 0	of the Hindee Historical books, 1000 copies, - - -	2000 0 0
the American Board of Commissioners, for foreign Missions	1156 0 0	of the Sungskrit Historical books, 1000 copies, - - -	2000 0 0
Mrs. Webberley, Copies of the Scriptures sold, - - - - -	200 0 0	2000 copies of St. Matthew in the Burman language, - - - - -	600 0 0
	24 0 0	Extraordinary expenses, - - - - -	51 2 6
* Balance in hand, - - - - -	16,863 1 0		
	1739 3 11		
	<u>2107 17 8</u>		
	<u>217 8 1</u>		
	<u>2325 5 9</u>		
		Sa. Rs. 18,602 4 11	2325 5 9

* P. S. This was the balance in hand June 30, 1815, the period to which the accounts are made up annually. From the time necessarily employed in preparing the Specimens of the Lord's Prayer given in the Appendix however, the publication of the Memoir has been unavoidably delayed to March in 1816. In this interval Miss Rebecca Cox's legacy of Sicca Rupees 4000 has been received; and a donation of 4000 Rupees from the Corresponding Committee; in the whole Sa. Rs. 8000, or £ 1000 sterling. The sum expended in these eight months however, has been nearly 20,000 Rupees, or £ 2500 sterling; so that the balance in hand being far more than absorbed, we shall be obliged to borrow money to carry forward the translations and the printing, till the liberality of the public shall relieve us from that necessity.

APPENDIX.



This Appendix contains specimens of the Lord's Prayer, and the two principal tenses of the verb "to be," in thirty-four languages. It was originally intended to confine these specimens to the cognate languages derived from the Sungskrit which are given here, twenty-eight in number; but it was supposed that the insertion of the specimens in the Pushtoo and Bulochee, the Khassee and the Burman languages, would serve to illustrate the subject by shewing both, westward and eastward, where the Sungskrit language ceases to influence others; the Pushtoo and Bulochee languages to the west of Hindoostan appearing to differ as widely from the cognate languages of Sungskrit origin, as the Khassee and Burman to the east. A specimen of the Lord's Prayer in Sungskrit seemed also desirable: we have therefore added two, the first is that which stands printed in the Gospels, while the second specimen includes every Sungskrit word found in the Bengalee specimen. The Sungskrit of this is equally pure with that of the other; but the words thus become the basis of the various cognate languages, are perhaps less in use than those which compose the first Sungskrit specimen. Such indeed is the copiousness of that language, that ten specimens of the Lord's prayer might be given in it, all equally pure, but all different from each other. To close the whole, a specimen of the Lord's prayer is added in Chinese, not as a document to illustrate any fact, but merely because to some it may be pleasing to see the Lord's prayer in this language added to the rest. This makes the number of languages in which the Lord's prayer is exhibited, thirty-four, and the number of the specimens, thirty-five.

The Sungskrit language.

The Present and Past Tenses of the Verb "to be."

	<i>Present.</i>	
<i>Singular.</i>		<i>Plural.</i>
Uhumusmi,* I am.		Vuyuring smus, We are.
Twumusi, thou art.		Yooyung smus, ye are.
Tausti, he is.		Te sunti, they are.
	<i>Past.</i>	
—asing, I was.		—asma, We were.
—asees, thou wast.		—asta, ye were.
—aseet, he was.		—asum, they were.

* Separated, *Uhung-usni, twung-usi.* *The Sungskrit verb has the Dual number also; but as the other languages have it not, it is omitted in the Siungskrit.*

The Lord's Prayer.

He swurgusthasmutpitus, tuva nam pavishyute, tuva rajyumugachchhutoo kriyute, tuvestung yutha swurge tutha prithiyang. Usmakung jeevunarhang bhukshumusmubhyumu dya dehi, usmakumrinusman khamapuya yutha vuyumusmakumudhunumurnan khamapuyama, usman pureekshayang ma nuya, kintwusman mundanmochuya, yuto rajyung parakrumo mahatwyuncha survuda tuviva. Amen.

Another specimen.

He nos swurgustha pitus, tuva nam puvitrong manyutang, yutha swurge tutha prithivyang tuveshtung kriyutang, udyasman nitya bhukshyumusmubhyung dehi, yuthavuyung swurindhrituvutus kshumumuhe tuthasmudrinung kshumuswa, pureekshayamusman ma nuya, apudustwusman puritrahi yuta asurvukshunung rajyu shukti gouruvapi tuva. Amin.

No. 1. The Bengalee language.

The two principal tenses of the Verb "to be."

Present.

Sing.	Plur.
Ami achhi, I am.	Amra achhi, We are, &c.
Toomi achho, thou art.	Toomra achho.
Se achhe, he is.	Se achhe.

Past.

— chhilam, I was.	— chhilam, We were, &c.
— chhila, thou wast.	— chhila.
— chhilo, he was.	— chhila.

The Lord's Prayer.

He amarder swurgustha pita, tomar nam pubitra manya huook, tomar rajyer agmun huook, jemun swurge temun prithibeete tomar ista kriya kura jaook. Udyamarder nitya bhukshya amardigke deo, ebung jemun amra apnarder rindhareeroigke maf kuri seiy muta amarder rin maf kura, ebung amardigke purikshya, luoyaiyo na kintoo amardigke apudhuite puritran kura, kenuna suda surbukshune rajya o shukti o gourub tomar. Amen.

No. 2. The Hindee.

The two principal tenses of the Verb "to be."

Present.

Sing.

Min hoon, I am.
Toon hi, thou art.
Wuh hi, he is.

Plur.

Hum hin, We are, &c.
Toom ho.
We hi.

Past.

— tha, I was.
— tha, thou wast.
— tha, he was.

— the; We were, &c.
— the.
— the.

The Lord's Prayer.

I surugmen ruhnewale humoke bap, tera nam puvittur howe, tera raj awe, tere khatirkhwah surugmen jisa tisa dooniyamen kiya jawe. Humonke jeene layuk khorak aj humoko dewo, our humoka rin humoko maf kuro jisa hum upne kurujdaronko maf kurte hin, our pureekshamen humonko mut lewo, lekin booraeesen humonko chhorawo, kyounki raj our purakrum our muhatum humesha tere hin. Amen.

◆

No. 3. The Kashmeera language.

The two principal tenses of the Verb "to be."

Present.

Sing.

Bo chhos, I am.
Choo chhok, thou art.
Soo chho, he is.

Plur.

Asi chhye, We are, &c.
Toohi chhiw.
Tim chhye.

Past.

— asoos, I was.
— asook, thou wast.
— as, he was.

— asi, We were, &c.
— asiw.
— asi.

The Lord's Prayer.

Hiswurgundur roojunwali sari malî, toohundoo nam puvitra sumpni, toohundoo raj yiye, toohi khatirkhah swurgus undur yesoo dhurtee undur kuran yiye. Use jorus layuk khoruk usi aj deyiw, bhiya saroo roon use maph kuriw, yisoo use pununin kurujdarun maph kuran chho bhiya use pureechhay undur muh heyiw, lekin booraeeyanish truwîw, kanji raj bhiya purakrum bhiya muhima humesh toohi chhew. Amen.

No. 4. The Dogura language.

The two principal tenses of the Verb "to be."

<i>Present.</i>	
Sing.	Plur.
Mooj hi, I am.	Moojwa he, We are, &c.
Tooj hi, thou art.	Toojwa he.
Oo hi, he is.	Oonha he.
<i>Past.</i>	
— sa, I was.	— se, We were, &c.
— as, thou wast.	— se.
— sa, he was.	— se.

The Lord's Prayer.

E soorugbichoomen busnewale ujhahande bub, toojhaja nam puvitra haye, toojhaja raj anyan, toojhaje nei sooruga jëi tëi jugutachuj bichooye kitan jaye. Ujhujë jioone jogya khorak aj ujhajo deyna, hoor ujhajan kuruj maphi kurya jeya ujhyan apne kurujdariyanjo maphi kuringe, hoor pookhanje ujhahanjo mut leya, tanbhalya booraeeje chharaya, kehuje raj hoor sumurutha hoor buraeeya nitya toojhahaje he. Amen.

No. 5. The Wuch language.

The two principal tenses of the Verb "to be."

<i>Present.</i>	
Sing.	Plur.
Minhn han, I am.	Usan ahen, We are, &c.
Toon he, thou art.	Toosan ho.
So he, he is.	Oh hin.
<i>Past.</i>	
— ha, I was.	— ahe, We were, &c.
— ha, thou wast.	— ahe.
— ha, he was.	— ahe.

The Lord's Prayer.

Aee surugbich ruhunwala usda pioo, tera naw puvitra tha, tera raj awa, tera dilwatha surugbich jaha tuha dooniya bich kura wungna. Uska jeevun layuk khawun aj usko dewa, bia usda dewun usko chhorajaha usee upna dewunwaleko chhordehun, bia ajmut bich usko na thun pura vuchhriakuri usko chhordea, kyounki raj bia purakurum bia muhatum suda toosde hin. Amen.

No. 6. The Sindh language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Ma ha, I am.	Use ulioo, We are, &c.
Toon ahe, thou art.	Tawe ho.
So ahe, he is.	Hoy ahen.

Past.

— has, I was.	— hawa, We were, &c.
— hone, thou wast.	— hoo.
— ho, he was.	— ha.

The Lord's Prayer.

Ae surug munj ruhunwara asuja pit, tuhujā nam puvitra thae, tuhujā raj ācha, tuhujā khutirkhah surug munj juhuta tuhuta dooniya munj kura wungna. Uskha jecun layuk khaun aj uskha deo, bhī usujā dēun uska chhuda juha asa puhujā dēunwarokhun chudda hin, bhī ajmut munj usjamut wudha, pura wuchhrikhe chhurao, chhujā raj bhī purukurum bhī muhatam toowujā hin. Amen.

No. 7. The Southern Sindh.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Aoon hundoos, I am.	Ussan hoondasen, We are, &c.
Toon hoonde, thou art.	Uwen hoondoh.
Ocho hoondo, he is.	Ohe hoondan.

Past.

— hoose, I was.	— hoose, We were, &c.
— hoen, thou wast.	— hooön.
— hoo, he was.	— hoa.

The Lord's Prayer.

He surugmen bihunwara ussaja bhabha, toohija nawoon puvitra thiye, toohija rajoo ache, toohija unssree surugmen jeena teena alim-men kiyo wungne. Ussakhe jeewun juhuree khorak ajoo ussakhe diyo, uoon ussajo kiyo ussakhe bhukisoo kuriya jeena ussa pahī juni luhinewa roonikhe bhukisoo kunda hoondase, uoon aji moondemen ussakhe na liyo, bula bhoochhiraeeyuthon chhudiyaeo, kohooki rajoo uoon prutapoo uoon muhatamoo sudace unwanja hoonda. Amen.

No. 8. The Kutch language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
	Haru asun, I am.		Ami asunti, We are, &c.	
	Too asa, thou art.		Toomi asuti.	
	To asa, he is.		Te asuti.	
<i>Past.</i>				
— asillo, I was.		— asinlle, We were, &c.		
— asillo, thou wast.		— asille.		
— asillo, he was.		— asille.		

The Lord's Prayer.

He angelo swurgari asillo bapoooso, toomgelen nam puvitra manya jawo, toomgelen rajya prukashoo jawo, kushi swurgantoon tushi bhoyincheri toomgelen ishta kriya kelli jawo. Aji amgelen sudun khawchen amkan diya, ani kusen ami amgelen denekarank roon sorta tusen amgelen roon sorya, amkan pureekshentoo gheoo naka turi amkan aputyatoolo sootinya; teyiten rajya ani bulani keerti niruntur toomgeli asa. Amen.

No. 9. The Goojuratee language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
	Min han, I am.		Useen hanh, We are, &c.	
	Toon hin, thou art.		Tooseen hunhoon.	
	So hi, he is.		So hin.	
<i>Past.</i>				
— san, I was.		— sanh, We were, &c.		
— sin, thou wast.		— sunhoon.		
— see, he was.		— sin.		

The Lord's Prayer.

He swurugmen ruhnewale humare pita, tera nam puvitra howe, tera raj awe, tera ishta jisprukar swurugmin tisprukar pritheevkhi keeta jawe. Umare jeebunlaik khana umaretanee ajoo dewhoo, ute jisprukar usee apneean kurujaceyanko maph kurdehan tise usara kuruj usaretanee maph kuroo, ute usareko pureekhyavikhe praput mut kuruhoo, horkia humaretanee boorete chhooraoo, kioonke raj ute purakuram, ute mahatam sabh kaivikhe terahee. Amen.

No. 10. The Kunkura language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.

Amoo enya, I am.
 Toomi iyen, thou art.
 Oo ahe, he is.

Plur.

Usee iyen, We are, &c.
 Tuween iyo.
 Oonnee ahe.

Past.

— hos, I was.
 — hoyen, thou wast.
 — ae, he was.

— hoaseen, We were, &c.
 — hoa.
 — hoa.

The Lord's Prayer.

I surugmen ruhunwara usanje pi, tuwanjo nam pivittv thino, tuwanjo raj awe, tuwanjo wishwoowaro surugmen edo tedo madooëmen kiyo binne, Usanje jeeneje kaje khada uj usanke dio, wuree usanje denoo usanke maph kuryo jedo usee usanje kurujdarke maph kurioontha, wuree pureksyamen usanke ma gino, lekun boochhraeesen usanke chhudæ, kinheeje raj wuree purakkum wuree matum sudæ tuwanje æ. Amen.

No. 11. The Punjabee or Shikh language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.

Hoon chhuoo, I am.
 Too chheya, thou art.
 Te chhe, he is.

Plur.

Ume chhëeeye, We are, &c.
 Toome chho.
 Te chhuye.

Past.

— hoto, I was.
 — hoto, thou wast.
 — hoto, he was.

— hota, We were, &c.
 — hota.
 — hota.

The Lord's Prayer.

O surugmenruwa wala, amara pita, taboo nam pivitra yot tare raj awe, tare khaturkha surgma jeta teta dooniyama kura jaya. Amane jeenelayuk khoorak aj amane do, wuli amaroo roosa amane map kuro jeto ame potano kurujdarane map kuriye churaye, wuli pureekshama amone mo sopun, bhoondaæethi chhorawo, kemuke raj wuli prakrum wuli mahatma humesha tumarhe chhe. Amen.

No. 12. The Bikaner language.

The two principal tenses of the Verb "to be."

Present.

Sing.
Mhan chhan, I am.
Thap chho, thou art.
Oo chhi, he is.

Plur.
Mhan han, We are, &c.
Then ho.
Wi hi.

Past.

— tho, I was.
— tho, thou wast.
— tho, he was.

— the, We were, &c.
— the.
— the.

The Lord's Prayer.

I swargmin ruhawalo mhanka babha, tharo naw puvitra hoowo, tharo raj awo, tharee khatirkhan swargmen jise tisee sungsamim kuryan jawo. Mhanke jeevunyogya khorak aj mhanko dewo, our mhanî rin mhako maph kuro jiso mhaka linaytanin chhor dew, our parukhmin mhane muti lewo, ler nihhedaeesoon chhorawo, kyours raj our bul our muhatum rojeena thanka hin. Amen.

No. 13. The Marawar language.

The two principal tenses of the Verb "to be."

Present.

Sing.
Hoon hoon, I am.
The ho, thou art.
Ooce he, he is.

Plur.
Manhure han, We are, &c.
Thanhure ho.
Wehee hi.

Past.

— ha, I was.
— ha, thou wast.
— ha, he was.

— he, We were, &c.
— he.
— he.

The Lord's Prayer.

He surugmanhee ruhnhare manhure hapoo, tadhura nam puvitra hohec, tabure raj awe, tahura ichchha maphik surugmanhee jehura tehura dooniyamanhee kurayajabee. Manhukoon jeene layuk khanc-koon aj manhukoon do, wule manhura oodhar manhukoon maph kuro jusa manhure apre oodharowalaretance maph kurehe, wule pureekshamanhee manhuretance mutan lawo, lekur boonraeehoon chhorawo, kanojeere raj wule jar wule mahima suda thohurec hosee. Amen.

No. 14. The Juya-poorā language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.

Mun chhoon, I am.
 Toon chha, thou art.
 Oo chha, he is.

Plur.

Mhe chhan, We are, &c.
 The chho.
 Wa chha.

Past.

— chho, I was.
 — chho, thou wast.
 — chho, he was.

— chha, We were, &c.
 — chha.
 — chho.

The Lord's Prayer.

I swurgmen rewawala mbaka bap, thanro nam puvitra hoy, thanka rajawe, thanka banchha swurgmin jusa tusya prujamin kurya jawe. Mhakatani jeeva layuk khawan aj mhune dewo, uwur nihoko rin mhaneph kuro jisyo mhake upne rindaran maph kurochho, uwur purrekhamen mhane mut lewo, lekur booraeesen chhurawo, kyanlakanā raj uwur purakrum, uwur mahatum sudaī thanka chha. Amen.

No. 15. The Ooduya-poorā language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.

Humusta hoon, I am.
 Toomasta hi, thou art.
 Ooee ha, he is.

Plur.

Humastan han, We are, &c.
 Toomastan ho.
 Wëee ha.

Past.

— ho, I was.
 — ho, thou wast.
 — ho, he was.

— ha, We were, &c.
 — ha.
 — ha.

The Lord's Prayer.

E surungma ruhnawala mhara dahajee, tala nam puvitra hoowe, thara raj awsee, thara khamunkhan surungmen jussya tussya dooniyamin kuryawe. Makee aj layuk khorak aj mana dya, uni maro kurjo malotanee maph kuro jyon muhar upnan lenadaraktæe maph kuruha, unin parukhmen manlutanee muti lyo, leëen booraeesoon chhoorawo, kyoonka raj unin purakrum unin muhatum rojeena thanri. Amen.

No. 16. The Harutee language.

The two principal tenses of the Verb "to be."

Sing.	Present.	Plur.
Hoon chhoon, I am.		Mha chhan, We are, &c.
Too chhe, thou art.		Than chho.
Oo cha, he is.		Wa chhe.
	Past.	
— chhyo, I was.		— chha, We were, &c.
— chhyo, thou wast.		— chha.
— chhyo, he was.		— chha.

The Lord's Prayer.

A soorugmen rewahala manka dajee, thanka nam oojulo howin, thanka raj owen, thanke khaturkha chhi soorugmen jeemen teemen jumeemen kuryan jawon, manka jeeba maphuk petyo aj dyo, our mhan-ka mathako denon mhaneer bugus dyo, jusya mhan upnan dhunyonkan bugusya chhi, our mhanka purchyamen mutlyo, lekun booraeeeko thi kura, sontalo kaika raj our mareepharee our jus humesha thankoe chhin. Amen.

No. 17. The Maluwa language.

The two principal tenses of the Verb "to be."

Sing.	Present.	Plur.
Hoon hoon, I am.		Mhan han, We are, &c.
Toon hin, thou art.		The ho.
Oo hi, he is.		We ha.
	Past.	
— ho, I was.		— ha, We were, &c.
— ho, thou wast.		— ha.
— ho, he was.		— ha.

The Lord's Prayer.

Ho sutyolokmanhe buswawala mhake jee, thanra nawn sooddha howin, tumaro raj awe, tumare oolang sutyolokmeneer jison son ani jugutmanee bhi keeda jawo. Mhanka pran rukhwa maphik khurcheew arhoo mhanke ulang mokulee deejyo, upurunchi bhayaka roon mhanke ulang hin oonhan pur maph kur bami howi jinnee turanso mhan upnan oodhara lewawalanke ulaug phar kuti khalee daho, ajoopun mhanketaneer parkhamenitum mutineer lee jyo, uprunchi mhankitoe eson purmarakhi jyo, kyjunpuna raja our purakrum owjun dhurmaraoopi prabhawa suda kaltaneer tumaroeer bunyan. Amen.

No. 18. The Bruj language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
Min hoon, I am.			Hum hen, We are, &c.	
Tin ho, thou art.			Toom hon.	
Yun hi, he is.			We hin.	
		<i>Past.</i>		
— bhuyo, I was.			— bhuyo, We were, &c.	
— bhuyo, thou wast.			— bhuyo.	
— bhuyo, he was.			— bhuyo.	

The Lord's Prayer.

He swürgmen ruhnuware humare pita, toomharo nam puvitra hoee, toomharo raj awi, jisa toomharo banchit swürgmen hin tiso dhurteemen hoon kuryou jay. Humare jeebun layuk bhojun aj humok oon deoo, our jisin hum apne kurjwarenk oon kshema kurin hin tisin hee humaro rin humin kshema kuro, our humkoon pureekshamin muti leoo, puruntoo humkoon booraetin chhoorhawyo, yakarun raj our purakrum our muhatum suda toomharo hee hin. Amen.

No. 19. The Bundelkhund language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
Hum hutoo, I am.			Hume hutwe, We are, &c.	
Toom hutoo, thou art.			Toome hutwe.	
So hutoo, he is.			Tene hutwe.	
		<i>Past.</i>		
— huto, I was.			— hute, We were, &c.	
— huto, thou wast.			— hute.	
— huto, he was.			— hute.	

The Lord's Prayer.

Ye swürgmi ruhnuware humäooke duda, toomre nam puvitra howut, toomre raj awut, toomre mun maphuk swürgmi jiso tiso sunsarme kuro jawut. Humore jeevun yog bhojun ajoo humakoon det, pooni humäooka oodhar humäookoon maphuk kurut, jiso humre upne oodharwarenkoon maphuk kurtoo hi, pooni pureechhamen, humäookoon jhunoo let, kintoo booraweete chhoorawut, kapi raj, puni bul, puni muhatum ni-tyoo toomre huto. Amen.

No. 20. The Mahratta language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
Min ahan, I am.			Amhi ahan, We are, &c.	
Toon ahas, thou art.			Toomhi aha.	
To zha, he is.			To ahat.	
<i>Past.</i>				
— hotan, I was.		— hote, We were, &c.		
— hota, thou wast.		— hote.		
— hota, he was.		— hote.		

The Lord's Prayer.

He amche swurgustha pita, toomcha nam puvitra manya howo, toomcha rajya prukash howo, jusa swurgeen tusa prithiveent toomchee ishta kriya kelee jawo. Aj amcha nitya bhukshya amhas dya, ani jusa amhee amche oodharukans rin kshuma kurton tusa amcha rin kshuma kura, amhas pureekshent gheoon nuka, puruntoo amhas apudahoon oodhar kura, kanki suda survukshuneen rajya tutha shukti tutha gouruva toomcha. Amen.

No. 21. The Magudha or South Bahar language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
Hum hikhun, I am.		Humurunhi hikhunhi, We are, &c.		
Toh hokhun, thou art.		Tohurunhi hokhunhi.		
Oouh hikhun, he is.		Oonhukunhi hikhunhi.		
<i>Past.</i>				
— huseekhun, I was.		— huleekhunhi, We were, &c.		
— husokhun, thou wast.		— huloukhunhi.		
— husikhun, he was.		— hulikhunhi.		

The Lord's Prayer.

He surgiak ruhniurwa humrunhikar muhtar, tor nean shoodha hookhun, tor rujwa awokhun, tor munpoorsya surgiamе jisun tisun sunsarme kur jayikhun. Humurmlhike jiatmek khiwawa ajoo deyokhun humurmlhiken, aor humurumhiker kurjowa humrike chhori deyokhun jisun humurumhi upna moojermhike chhori dehokhun, aor purichhame humurumhike chhori dehokhun, kintoo moodipuniase chhorawhi, kahika rajia aor prubhootia aor muhima sudiva tohurumhiker hokhun. Amen.

No. 22. The North Koshala.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Hum uhee, I am.	Humuren unhin, We are, &c.
Toonhun uho, thou art.	Tohuren uho.
So uhi, he is.	Te unhin.
<i>Past.</i>	
— ruha, I was.	— ruhe, We were, &c.
— ruha, thou wast.	— ruheoo.
— ruha, he was.	— ruhe.

The Lord's Prayer.

He surugmuhinan ruhnihara humrenuke bap, tohar nam puvitur hoi, tohar raj awi, tohar ichchhapoorbuk surugmuhinan jusa tusa sunsarmuhinan kiha jae. Humrenukuhun jeeyiyogya ahar ajoo humrenkunhun dehoo, pooni humrenkur rin humrenkunhun chhori dehoo jusa humren upne rinihunkunhun chhorutahin, pooni pureekshamuhinan humrenkunhun jini lehoo, piudhurmse chhorahoo, kaheseki raj pooni pooroosharuth pooni muhatim niti tohuren ahin. Amen.

No. 23. The Mithilee language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Hum chhi, I am.	Humra cheea, We are, &c.
Tohen chhuha, thou art.	Tohuran chhuha.
Se uchhi, he is.	Se uchhi.

Past.

— chhuluhoon, I was.	— chhuluhoon, We were, &c.
— chhulaha, thou wast.	— chhulaha.
— chhula, he was.	— chhula.

The Lord's Prayer.

He surugka ruhnihute humur bap, tohar nam puvitra lothoo, tohar rajya awthoo, tohar ishta juhun surgmudhya tuhane sunsarmudhya kuenjae, humra jeewekyogya khaek humraken deha, aor humar rin humra maph kuraha jahun humra upna riniaken maph kurichuha, aor humraken pureeksha mudhya jumba neha, puruntoo udhunahasan chhoorawuha, kuhuneeke rajya aor purakrum aor mahatmya survuda tohar achi. Amen.

No. 24. The Nepal language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
Homi	chhoun, I am.	Hamiheroo	chhoun,	We are, &c.
Timi	chhon, thou art.	Timiheroo	chho.	
So	chha, he was.	Tinheroo	chhun.	
<i>Past.</i>				
—	thiyoun, I was.	—	thiyoun,	We were, &c.
—	thiyon, thou wast.	—	thiyon.	
—	thiya, he was.	—	thiya.	

The Lord's Prayer.

He surugman ruhneheroo hamra baboo, tera nam puvitra hola, tera raj awla, tera khatirmaphik surugman justa tusta logman guree jala. Hamilae banchna layek khorak aj hamilae dewoo, awur hamiherookee rin hamiheroolae maph gur justo hamra aphna kurujdarlace maph gurduchhou, awur pureekshaman hamilae na lyou, lekin booraeesung chhraw, kyaha raj awur purakrum awur muhatma suda tumra chha. Amen.

No. 25. The Assam language.

The two principal tenses of the Verb "to be."

		<i>Present.</i>		
Sing.			Plur.	
Muy	acho, I am.	Ami	acho,	We are, &c.
Tuy	acha, thou art.	Tomolak	acha.	
Si	ache, he is.	Sibilak	ache.	
<i>Past.</i>				
—	achilan, I was.	—	achilan,	We were, &c.
—	achila, thou wast.	—	achila.	
—	achila, he was.	—	achilunta.	

The Lord's Prayer.

He amar swurgut thuka Pitri, tomar nam puvitra manya hok, tomar rajya prukash hok, jene swurgut teneki prithibeeto tomar banchit kurum kura hok. Aji amar khabur behani amuk diya, aroo jeneki amar dhuroowahantuk ami suho teneki amar dhar era, amak pureekshali ni nibo, kintoo amak apudur pura puritran kura, kiyuno suda-surbuda rajya aroo shukti aroo gourub ei sukul tomar. Amen.

No. 26. The Orissa or Cot-kul language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Ambhe uchhoon, I am.	Ambhumane uchhoon, We are, &c.
Toombhe uchha, thou art.	Toombhumane uchhu.
Se uchhanti, he is.	Semane uchhanti.

Past.

— thiloon, I was.	— thiloon, We were, &c.
— thila, thou was.	— thila.
— thile, he was.	— thile.

The Lord's Prayer.

He ambhmanunkur swurgustha pita, toombhur nam pubitra maupa heoo, toombhur rajya prukash heoo, jemuta swurgure temuta prithibeere toombhur ishta kriya kura jao. Aji ambhmanunkur nitya bhuksha ambhmanunkoo diya, pooni jemuta ambhemane ambhmanunkur rindhareemanunkoo kshuma kuri seee muti ambhmanunkur rin kshuma kur, ambhmanunkoo pureekshare ghena jao na, pooni ambhmanunkoo apuduroo ruksha kur, kipana suda surbukshunure rajya o shakti o gourub toombhur. Amen.

No. 27. The Telinga language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Nenoo oonnanoo, I am.	Memoo oonnamoo, We are, &c.
Neewoo oonnawoo, thou art.	Meeroo oonnaroo.
Wadoo oonnadoo, he is.	Waroo oonnaroo.

Past.

— oontini, I was.	— oontini, We were, &c.
— oontivi, thou wast.	— oontiri.
— oondenoo, he wast.	— oondiri.

The Lord's Prayer.

Waya swurgamundoo oonne mayokka tundri, neeyokka namumoo puvitrumoo cheyyupuduni, neeyokka rajyoo rani, neeyokka ishtumoo yelagoona swurgamundo alagoona bhoosiyundoonoo cheyyupuduni: Mayokka jeevunanukoo urhumira bhukshyamunoo eeweli makorukoo iyya, yelagoona memoo mayokka roongrustalunoo kshuma chesto oonnamo alagoona mayokka roonumunoo mummunookoarchi khuma cheyya, mummunoo pureekshuyundoo teesupowuddoonna yemunte mummunoo cheddutunumoonunchi wirichipettoo, yedikarunumoo willunoo rajyoo, purakrunumoo muhatyunumoonoo surwada neeyokkyewe. Amen.

No 28. The Kurnata language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Nanoo iddhene, I am.	Nawoo iddhewe, We are, &c.
Neenoo iddhee, thou art.	Neewoo iddhiree.
Utunoo iddhane, he is.	Uturoo iddhare.

Past.

— idde, I was.	— iddewoo, We were, &c.
— iddi, thou wast.	— iddiree.
— iddunoo, he wast.	— idduroo.

The Lord's Prayer.

Yulo nunnugula swargudullarowa tunde, yevinna hesuroo puvitra-wageddunthaddoo uguli, ninna rajyuwoo prakashuwaguli, hyageswurgudullo hage bhoomeeyulla ninnu ishta kriyeyoo maruluppuduree. Ee-hottoo nummugula dipaguloo timboowa druvyuvunoo nummugulunna kooritoo kondoo, hyage nawoo nummugula salugarunna kooritoo saluwanna bittubidtemo hage nummugula saluwanna bittubidoo, nummugulunna pureeksheyulla tegudoo kondoo hogubyada muttenduroo nummununna aputtinudushayinda rukshisoo, yakeyunduroo suda sarva kaludulla rajyuwoo shukhtiyoo gouruvuwoonoo ninnudoo. Amen.

No. 29. The Pushtoo or Affghan language.

*The two principal tenses of the Verb "to be."**Present.*

Sing.	Plur.
Zoo em, I am.	Monga zoo, We are, &c.
To e, thou art.	Taso yue.
Huga duh, he is.	Hugawra dee.

Past.

— oowam, I was.	— woo, We were, &c.
— we, thou wast.	— we.
— wo, he was.	— woo.

The Lord's Prayer.

Palar chumonjuh juh pasmanke ye, nom suta dupak we, badshahce suta dazahuruh we, aw darung luka juh pubuhckhtke duh pujumkuh daraduh suta jaree see. Rooti duhuree orjee monguhluruh pudee orj wunonguhta rakuruh, aw darung luka kurasdarano klu-plolura monguh wubukho turjonuh shumonguh wubukshee, aw monguh pajmaikhtke mah ajwuh, bulkuh luhbudeeckekhuh monguh khalas kuruh, dupara dudeeh juh badshahce aw koodrut aw loyee tur orjee dabuduh por luhugahckekhuh to anyee. Amen.

No. 30. The Bulochee language.

The two principal tenses of the Verb "to be."

<i>Present.</i>	
Sing.	Plur.
Munik hustian, I am.	Mimikun hustin, We are, &c.
Teek husteet, thou art.	Tikun husteet.
Unik hust, he is.	Aikun hustant.
<i>Past.</i>	
— bitugan, I was.	— bitugeen, We were, &c.
— bitugut, thou wast.	— bitugeet.
— beet, he was.	— bitugunt.

The Lord's Prayer.

Ho men junta nindugani maianra pit, sumara nam pahuk bitugi, sumara mistiri kai, samari khaturkhwah men junta josi junjosi men wugara kutugut satugi. Maianra jundugina laik worak maianra muroji dint, digur maianra wam maianra puhul kunit hunjosi mari wuti wamdaranra puhul kutugut, digur maianra men ajmayia mujirit, lekin ash budiya ashtanit, purchiya kuh misturi digur kawut digur ujunut humishah suari hastit. Amen.

No. 31. The Khassee language.

The two principal tenses of the Verb "to be."

<i>Present.</i>	
Sing.	Plur.
Gna-dun, I am.	Ee-dun, We are, &c.
Fee-dun, thou art.	Fee-dun.
Oo-dun, he is.	Kee-dun.
<i>Past.</i>	
Gna-laladun, I was.	Ee-laladun, We were, &c.
Fee-laladun, thou wast.	Fee-laladun.
Oo-laladun, he was.	Kee-laladun.

The Lord's Prayer.

Ha oojoongabundra oobasyung habeneng ookpa kajoongphi kakurt-teng bubha oonmaneiung, kajoongphi kashnung banahung, koomkaba habeneng, koomkata haklundoo ookom kajoongphi kabasgnobha kakam. Minta kajoongnabundra halakashi kababam chagnabundra maya, pateng koomkaba magnabundra kajoongnabundra iyakibachimram inyapiap koomkata kajoongnabundra karam tamap, iyugnabundra hakabapoorsang ullan iyugnabundra vakabajunjar tupania, labale. halakasha kashnung pateng karub oolehe kajoogna. Amen.

No. 32. The Burman language.

The two principal tenses of the Verb "to be," or rather the participle.

Present.

rheethang, I, thou, he, being.
rheckrathung, we, ye, they, being.

Past.

rheekhithang, I, thou, he, been.
rheckrakhithang, we, ye, they, been.

The Lord's Prayer.

Ttharpa koungen gae negamootha kyoondadoon¹apa-khumeeda, kodo umee nama dathi yoothé thiphitsee damoobo, kodananganda thî thooyau lajedamooba, thato kaumgennai koda ulodaline ugnee sishée utain puthawee mjeba phitsedamooba. Kyoondado ateh tyeya aharago kyoonda oo aya nepethuna damoo ba-kyoondado ohee kyoemee thenthaleo debgo kyenhoot thogih tho-kyoonda a do tspit kyoemeema kyenloot tomooba, sikhko mukaum thupien tsoua ma² than umoo ayanai, kyoond adoga mukheden ni yoothwa da noobalin kyoondagolee mukyam thee mukem lootomooba, abigyau peehoomooba kodaaingan tchoon tugo anoobadothee utse en mukiat tsi damoo thaun gyam dee. Amen.

N. B. The pronunciation of the letters is so varied by the accents and tones affixed to the Burman words, that we are somewhat doubtful relative to this specimen, the bulk of which is much increased by the introduction of compound words.

No. 33. The Chinese language.

The two principal tenses of the Verb "to be."

Present.

Sing	Plur
Gnó sheè, I am.	Gnó-túng sheè, We are, &c.
Irr sheè, thou art.	Irr-tung sheè.
Tha sheè, he is.	Tha-túng sheè.

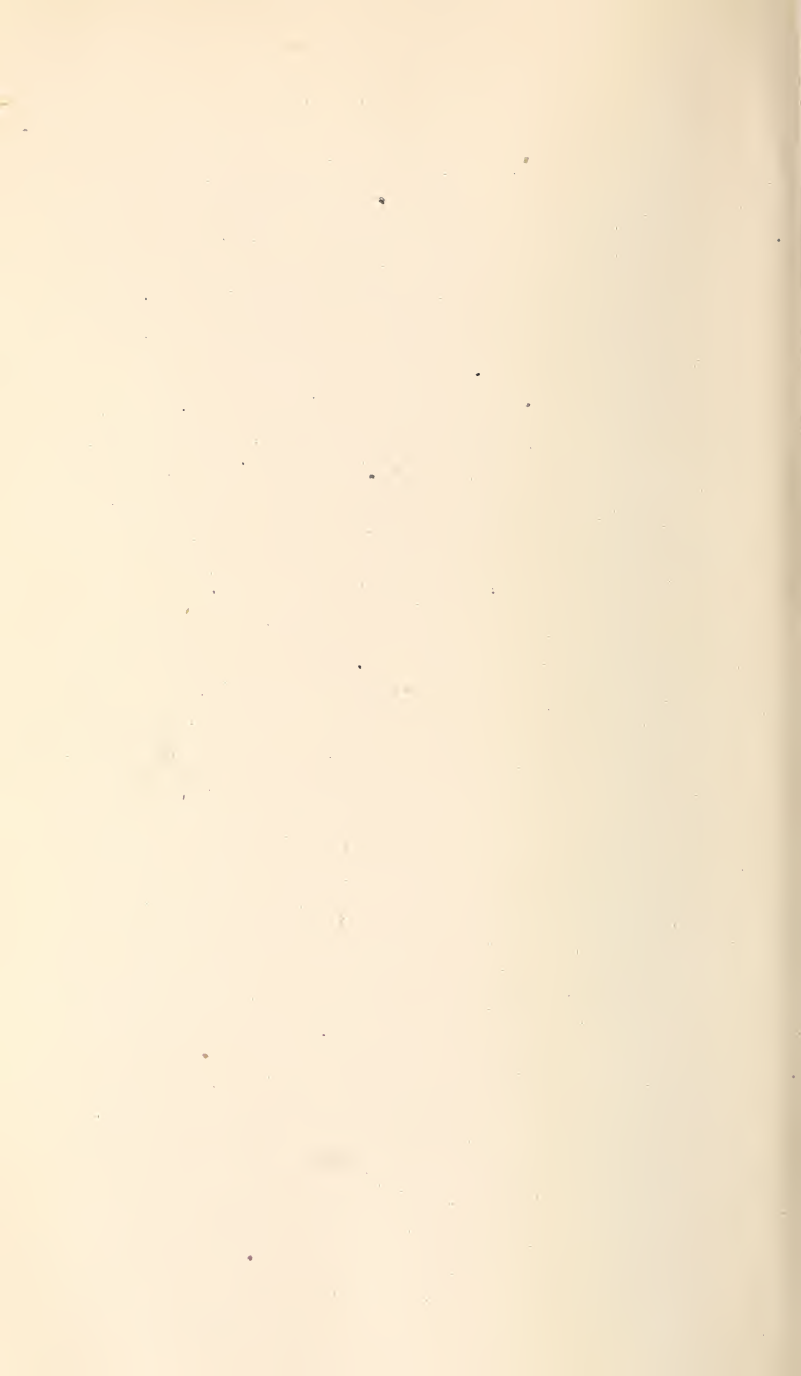
Past.


—tsái, I was.	—tsái. We were, &c.
—tsái, thou wast.	—tsái.
—tsái, he was.	—tsái.

The Lord's Prayer.

Gnó-túng tsái t'hyen foó hoo, irr ming ching-shing, irr wáng cheè, irr yuèn tsòh-ching yú tee yu yú t'hyen yen. Kin yih tsè oo-túng yih kyen lyang-chih, shyeá oo-túng foó-khyèn yao oo-túng shyeá foó lyen gnó-túng chyèa yea, woón yún oo-túng hyèn uy koó-hòh, nái kyeù oo-túng chih yú ngòh-hyoong, khài irr wy chee kwòh chee khynen chee yeong yu sheè-sheè Amen.

FINIS.





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